



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

SOCIOLOGICAL NOTES.

[The editor of this department is glad to receive notes on all topics of interest to sociologists and persons working along sociological lines in the broadest acceptance of the term. It is not the purpose of these columns to define the boundaries of sociology, but rather to group in one place for the convenience of members of the Academy available bits of information on the subject that would otherwise be scattered throughout various departments of the ANNALS. The usefulness of this department will naturally depend largely on the measure of co-operation accorded the editor by other members of the Academy.]

Among those who have already indicated their interest and willingness to contribute are such well-known workers along sociological lines as Professor F. H. Giddings (Columbia College), Professor W. F. Wilcox (Cornell University), Dr. John Graham Brooks (Cambridge Mass.), Dr. E. R. Gould (Chicago University), Mr. John Koren (Boston), Hon. Carroll D. Wright (Washington, D. C.), Professor E. Cheysson (Paris), Mr. Robert D. McGonnigle (Pittsburg, Pa.), President John H. Finley (Knox College), Professor D. R. Dewey (Boston), Rev. Dr. L. T. Chamberlain (New York), Dr. Wm. H. Tolman (New York), Dr. D. I. Green (Hartford), Mr. Robert Donald (London), Professor Giuseppe Fiamingo (Rome), Dr. Georg Simmel (Berlin), Professor Dr. Georg v. Mayr (Strassburg), Miss Emily Green Balch (Jamaica Plains, Mass.), Miss M. E. Richmond (Baltimore, Md.), and others.]

The Negro Problem.—The most significant as well as the most hopeful contributions to the study of the negro problem in the South, are to be found in many of the educational and industrial conferences rather than in political conventions and assemblies. No more persistent and enterprising efforts are being made to raise the status of the negro than those at the Tuskegee Normal and Industrial Institute at Tuskegee, Alabama. For several years it has been customary to hold a negro conference, to which are invited the negro farmers and laborers within a radius of many miles. The most practical questions are discussed, and the needs and wants of every line of activity represented are discussed in the plainest manner. As many as six hundred farmers attended one of these conferences, driving into the school grounds in all sorts of vehicles, or riding on mud-bespattered mules and horses. One man drove fifty miles in very inclement weather to be present, and many came twenty and twenty-five miles.

Mr. Booker T. Washington issued a call for the first conference on February 23, 1892, and he thought there would be scarcely more than seventy-five present; but to his surprise nearly five hundred came, and the numbers have increased from that time in each succeeding year. The reports of these conferences, couched in genuine negro dialect, illustrate in a forcible manner many of the simplest and deepest wants

of this race, and the conferences themselves have enabled their better trained leaders to do a great work in encouraging those who attended in habits of thrift and industry. Many local conferences have been organized, modeled on the plan of the Tuskegee one. These occasions furnish also an opportunity for circulating simple literature where it tells in the widest circles.

The following points to remember and to carry out during the coming year were issued in circular form at a recent conference :

Things to Remember and Practice.

1. Do not stand still and complain, but go forward—mere fault-finders accomplish little.
2. If you have an immoral minister or teacher get rid of him.
3. It is wrong to keep your family in a house with but one room—have at least two rooms—three are better.
4. Do not plant too much cotton, but more corn, peas, sugar-cane, sweet-potatoes, etc.; raise hogs, cows, chickens, etc.
5. Do not mortgage your crop; if you have done so, go in debt just as little as possible.
6. Pay off the old debt as soon as possible and do not make another one.
7. Keep out of law-suits—Do not lie around town on Saturdays.
8. Don't waste money on excursions, whiskey, cheap jewelry and other things that can be done without.
9. Own a home just as soon as possible—begin buying one this year.
10. A three months' school amounts to but little, extend the term to at least six months, by each one taxing himself.
11. See that you treat your wife better than you did last year.
12. Do not be deceived by emigration agents.
13. Give the lessons learned in these Conferences to your neighbor.

The following circular containing suggestions for a plan and subjects for discussion at local conferences, modeled on the Tuskegee Negro Conference, was also issued:

1. Elect a president, vice-president and secretary. (Have as few officers as possible.) Hold conferences as often as circumstances seem to demand, at least one every two months. Hold one as soon as possible on your return from the Tuskegee Conference, that you may give your community the benefit of your experience.
2. Subjects for discussion: How many mortgage their crop? How many are planting nothing but cotton? How many live on rented lands? How many live in houses with but one room? How many are paying off mortgages? How many are building better houses? How many have bought land? How many do not mortgage at all? How many have raised enough corn, vegetables, meat, etc., for their families?
3. How long is your school session?
Is anything being done to extend the school term?
Is a new school house needed? What is being done to secure one?
Is the school house properly supplied with seats, black-boards, etc.?
Is the teacher right in education and morals? Is the same true of the minister?
Is your teacher properly paid and properly treated?
Are any plans on foot to improve the school?

4. Are the morals of the people improving? Is a line drawn between the good and the bad?

Are women being treated better?

Is less whiskey being used?

Is money squandered on excursions?

Do the people practice their religion during the week?

Are people wasting their money in useless lawsuits?

Perhaps the great need of simplicity and directness, as well as the importance of concentrating effort on raising the economic and industrial status of the negro in the South, can be best illustrated by quoting two of Mr. Booker T. Washington's short addresses to the colored farmers of Alabama. Few men, if any, have as keen an insight into the real needs and possibilities, as limited by present conditions, of the negro race than Mr. Washington, and these two addresses, which have been widely circulated as small tracts, are worthy of perusal and careful study by all persons in the North interested in this race question:

THE COLORED FARMER.

The Importance of Owning a Home.

No people can be prosperous as long as a large proportion of them continue from year to year to rent houses and land. Since land is as cheap as it is in the South there is no reason why every head of a family should not live in his own house. The money paid out during five or six years for rent will in most cases buy the land rented. Most farmers do not begin because they are not able to buy a large number of acres at once. A few acres, twelve, or twenty well cultivated, will be of more value than too acres poorly cultivated, and too, it is much easier to pay for the small farm and thus be independent. When one rents, the house soon begins to go to pieces, the fences fall down and the land grows poor and the farmer does not make repairs and manure the land, because he is not the owner and does not expect to live on the place long. Every time a farmer moves from one place to another he loses one year's work. A man never begins to have self-respect until he owns a home. If he owns his house he will see that it does not fall to pieces and that the fences are kept up.

Each year he will make the land richer. He will plant peach trees, apple trees, and strawberries, will build a nice little barn, etc. He will also own cows, hogs, chickens and raise vegetables and thus not be compelled to buy everything he eats. When he begins to do these things, then he begins to live and be happy and respected by white and colored men. No one is respected as a man until he begins to get that which he can call his own. Many have gotten so into the habit of renting and mortgaging their farms and homes into debt, and buying everything they eat from the store instead of raising it, that they think there is no other way better than this one. But there is a better way and it can be brought about if each one will secure for himself a little farm that he can call home.

If all who read what I have written or hear it read, will begin at once to buy, in five years, with a few exceptions they can be living on their own farms.

Each man owes it to his wife and to his children to give them a home as soon as possible in which to live.

BOOKER T. WASHINGTON,
Tuskegee Normal School,
Tuskegee, Alabama.

To the Colored Farmers of Alabama :

This has been an exceptionally good crop year. What permanent advantage will there be to you as farmers as a result of those good crops? Many have been in debt for years and have had to pay heavy interest for money and provisions on which to live while raising a crop. If the results of this good crop are to be wasted, the next year will find you no better off than you have been during the last ten years. Instead of spending money now for useless articles—articles that you can do without—let each farmer save his money; put it into a bank, or save it in some other way. Do this, and you will not be obliged to mortgage your crop or go into debt for provisions. Every farmer should resolve to live this year without mortgaging—without going into debt.

To illustrate the unwise way in which many are spending their money: there are not a few who this year have bought expensive buggies, and at the same time are living on rented land and will be obliged to mortgage in order to live another year. Better a thousand times do without the buggy and begin to buy a home or save the money with which to buy food so that you may keep out of debt.

If you have money enough ahead, why not begin to buy a small farm for yourself?

No person can ever be permanently prosperous and independent who lives on rented land.

Land is cheaper now than it will ever be again. Now is the time to secure a home. Will you not promise to begin to buy a home; will you promise not to mortgage your crop—not go into debt this year?

Keeping out of debt will in the end benefit both buyer and seller.

Tuskegee Normal School, Tuskegee, Ala.

B. T. WASHINGTON.

A Workingman's Model Home.—Many visitors to the Columbian Exposition at Chicago in 1893 will remember the Model Workingman's Home in charge of Miss Katharine B. Davis, who is now the head-worker of the College Settlement in Philadelphia. It formed a part of the New York State exhibit, and thousands of interested visitors examined it carefully, took home the plans and specifications, together with full information as to the cost of construction and furnishing, and doubtless many duplicates of this excellent piece of work have been erected in various parts of the country. It was due to Miss Davis' energetic efforts that the idea of constructing and exhibiting the model was carried out. She prepared the plans, directed the building, and personally superintended the experiment of caring for a family of five persons for a month at an average cost of fifty-four cents per day for food. The exhibit undertook to answer the following questions:

How good a house can be built in the State of New York, outside of the cities of New York and Brooklyn, so as to rent for \$10.00 a month?

How completely and suitably can such a house be furnished for \$300.00?

How well can a family of six persons—father, mother, and four children under ten years of age—be clothed on \$100.00 a year?

How much and what variety of food can the above family have for \$200.00 a year, and can the requirements made by a scientific study of foods be met in practice for such an amount?

The house actually constructed had a frontage of twenty feet and a rear depth of twenty-eight feet, and was built at a cost of \$1000.00, exclusive of ground. Full details of the amount of lumber and material that entered into this building may be found in the report of the exhibits of the State of New York, published at Albany in 1895. The house was completely furnished for \$300.00. Full details of each item of furniture and its cost are also given in the report; also, full answers to the other questions already indicated.

During the month of July the experiment was made of putting the bills of fare, already agreed upon, to a practical test. A Columbian guard, lodging in the nearest barracks, was very glad to go to the house for his meals. A widow, who had been secured as an assistant in the care of the house, brought her three children and lived there night and day during the month. The object of the experiment was explained to the man and woman, and, as they were intelligent people, they readily assented to the proposed conditions. They promised to eat only what was furnished them in the home. They also agreed that if they found the food insufficient to satisfy appetite or maintain strength, they would frankly say so. The children were constantly under the eye of the mother and of the experimenter and could be trusted to say so if they were hungry. Dr. J. S. Mitchell, of Chicago, made a thorough physical examination of the family on the first day of the experiment and at the end of the month, and he makes the statement that the health of the family throughout the month was good. All were contented. The man had gained in weight. The woman had lost three quarters of a pound, which is not remarkable considering that the housework for a family of five persons—cooking, washing and ironing—had been carried on in the presence of from 500 to 2000 persons daily. This was a strain to which she was unaccustomed and it speaks well for the diet that she did not lose more. The children held their own; but not having been previously well fed, it would have taken at least another month of simple diet and regular hours to have resulted in a visible gain.

Full details as to the bills of fare, the weight and nutritive elements in each article of diet, are given in Miss Davis' report, and the report as a whole constitutes one of the most interesting contributions to one of the most practical questions in social reform.

Charity Organization Work.—Summaries of the work for the year 1895 for the Charity Organization Societies of Baltimore and

Boston, two of the best managed in the United States, are at hand. As far as statistics are concerned, those for Baltimore are exceedingly satisfactory. The figures in all cases indicate an entire family counted as a unit, except when employment, transportation, or institutional care has been found for several members of the same family.

The total number of applicants for relief during the year was 19,072, and of this number employment was found for 3993; the employment proving to be permanent in the case of 2516. A large amount of this employment was found for the society's applicants through entirely outside agencies, which is an indication of the application of true charity organization principles. It is true that the society had a Work Relief Fund, through which work was given to 327 persons, and temporary work to 1150. Material relief was procured for 4649 families; the relief coming chiefly from individuals who were interested in the several cases and through co-operating agencies, and not from the society's own funds. Every effort was made to procure adequate relief, and that actually provided varied in amount from less than \$1 to \$100. 1078 cases were exposed as impostures and frauds. 400 friendly visitors were interested in the work during the year, and made visits aggregating in number 6598. The total cost of the work was exactly \$9,389.40.

A great deal of care was taken in the preparation of this report to give meaning to the figures. In the matter of employment the society's agents were instructed to count only those positions as secured which were personally known to them to be so, and the figures under this head stand for a large amount of personal service on the part of agents and volunteers for many visits and for much soliciting of friendly interest in individual cases.

The society does not administer material relief from its own funds for several reasons: First, because many of the poor will not receive any other form of help from a society known to have a relief fund, clamoring for material assistance instead; second, because co-operation with other agencies giving relief is checked by such a fund, the churches and relief societies naturally asking why money collected for relief is not so used; third, because any such fund, if large, dries the sources of individual benevolence and demoralizes the rich, who should be personally interested in the families helped by them; fourth, because a small fund, unable to meet the legitimate demands made upon it, would encourage in its administrators the habit of putting off the poor with that worst of all possible makeshifts—an inadequate dole.

The wisdom of this appeal or statement in behalf of the non-relief giving principle, where it is followed out in the proper spirit by securing adequate relief through private agencies, must appeal to many

workers elsewhere who are now battling with the results of a wrong policy in another direction.

Some social statistics concerning the families helped by the Baltimore Society may be of general interest. Of 1377 new families brought under the care of the society during the year ending November 1, 1895, there were 821 married couples, 252 widows, 72 deserted wives, 79 single women, 41 deserted husbands or widowers, 104 single men, 6 orphaned or abandoned children, 2 divorced or separated legally. Of the total number of persons included in these 1377 families, 2279 were under 14 years of age; 513 between 14 and 20; 1448 between 20 and 40; 651 between 40 and 55; 214 between 55 and 70; and 59 over 70. Of the heads of families, 728 were white Americans, 233 colored Americans; next in order came the German, Irish, Polish and Russian, French and Canadian respectively. As to the causes of need, it seems that 36 per cent of the cases were due to lack of employment; 18 per cent to sickness; 11 per cent to insufficient employment; 5½ per cent to shiftlessness or inefficiency, and about 4 per cent each to physical defects, accident, and poorly paid employment; and 5 per cent to intemperance.

The summary for the Boston society indicates that for the year 1894-95, that is the fiscal year ending May 31, 1895, the total number of visitors at work was 880; including volunteers, however, during the year, the number who actually performed such work was 1046, while the total number of families dealt with was about 5000, indicating a slight falling off from the excessively large number for the fiscal year 1893-94. The total expenses of the society for the fiscal year 1894-95 amounted to \$19,551.38.

The Cultivation of Vacant City Lots.—Lack of employment is the chief cause of distress among the applicants for relief with whom charity organization societies have to deal. For the most part, these persons represent the shiftless, incompetent, and physically weak. It is exceedingly difficult to find any relief for them that promises more than temporary results. The question of cultivating vacant lots in the cities, thus finding some employment for this class, and ultimately encouraging some of them at least to go into agricultural pursuits, is an effort still in the experimental stage. It has been tried under very many conditions, and we have taken occasion in these columns to call attention to some of these experiments. Experience has been scarcely sufficient to warrant the formation of positive opinions either for or against the scheme, and until we can present to the readers of the *ANNALS* a carefully prepared and exhaustive study of what has popularly become known as "The Detroit Plan," in all

its various aspects, we will continue to give from time to time in these notes accounts of the results of single experiments.

Dr. Wm. H. Tolman has very kindly furnished the following facts concerning vacant city lot farms in New York. The vacant lot farms, under the care of the New York Association for Improving the Condition of the Poor, were cultivated by eighty-four planters, who received 138 acres, the average allotment being $1\frac{1}{2}$ acres. On this land there were raised 6235 bushels of potatoes, 817 bushels of peas, 1259 bushels of beans, 19,119 heads of cabbage, 530 crates of tomatoes, and 39 bushels of carrots. Besides this, turnips, radishes and lettuce were grown, and the total crop was valued at \$10,399.52. The total expenses connected with the experiment were \$4,065.95. In comparing these figures in order to estimate the margin of profit, it must be remembered that no rent was paid for the land, and, furthermore that, instruction, seed, tools, fertilizer and the preparation of the soil were all supplied free. The expenses were heavy because the experiment was a new one; the land was at some distance, from the heart of the city, being across the river; the cultivation was on scientific principles, and the ignorance of the applicants compelled very careful instruction. The success of the scheme thus far has been clearly demonstrated; but the next step in advance, whereby the planters shall be permanently improved and not become dependent on the committee the following year, has not yet been pointed out.

The scheme has been practically a farm school, and men coming from the tenement houses, who had never handled a hoe before, and had not the least idea of farming, were taught and soon learned how to raise enough to render themselves self-supporting. A janitor on one and one-quarter acres raised crops to the value of \$117.15; a laborer on one-quarter of an acre, to the value of \$25.00; a photographer on one acre, to the value of \$102.45; a painter on one-half acre, \$30.95; a hod-carrier on three-quarters of an acre, \$88.10; a tailor on one-half acre, \$77.65. All of these men had had no experience whatever in farming. At an exhibit of the products of the Vacant Lot Farms at the Live Stock Society Show, recently held at the Madison Square Garden, the second prize was awarded to the Vacant Lot Farms. The Association for Improving the Condition of the Poor has kept very careful social statistics of each of the eighty-four planters, and these will be made public in a leaflet in the near future.

In Boston the Industrial Aid Society for the Prevention of Pauperism made a similar experiment, and in its sixtieth annual report it summarizes its results as follows: *

* We are indebted for this summary to the January number of the *Monthly Register* of the Philadelphia Society for Organizing Charity.

"In May, a special meeting of your Executive Committee was called to consider a letter from the directors of the Associated Charities referring to us the question of making a trial in Boston of what is known as the Detroit or Pingree plan of putting poor people to work raising potatoes and other vegetables upon vacant city lots. The Associated Charities thought this matter to be within the scope of our society rather than theirs. Your Executive Committee deemed it wise to try this plan in Boston, and decided that it was a kind of industrial aid which it was appropriate for us to tender to the worthy poor of our city. A sub-committee was appointed, with full power to undertake the experiment, and to arrange all necessary details. The sub-committee, in co-operation with a number of citizens interested in the project, formed a new committee and solicited funds from the public. Money was liberally contributed, and the work was begun at once. Your agent had charge of most of the details and has spent much time and thought upon the potato field.

"After rejecting many lots of vacant land freely offered to us in the neighborhood of the city as unfit for our use, it was finally decided to hire a farm and have all the work consolidated at one place. What is known as the Morton farm on the corner of Morton and Canterbury streets, between Franklin Park and Forrest Hills Cemetery, was selected. A capable farmer was engaged as superintendent, and the ground was fertilized, plowed and harrowed ready for planting, at the expense of the committee. In all, fifty men and two women took lots. About one-third of an acre was allotted to each applicant, and he was instructed how to plant his crop and what to plant. Potatoes were bought and furnished by the committee, and formed the great bulk of the crop, but corn, beans, cucumbers, tomatoes, and even melons were also planted.

"Every applicant had to bring credentials from some society or individual who would vouch for his worthiness and need. Men came from all parts of the city; from East Boston and Charleston, as well as from Jamaica Plain and Roxbury. All seemed grateful for the means offered them of helping themselves and their families, and most of them strove hard to prove their gratitude by honest and painstaking work upon their lot. There were but one or two exceptions to this rule out of the whole number.

"The crops have been abundant, and we feel that in many respects the experiment has been a success. It gave to the fifty-two men and women a new zest in life. They worked hard during week-days, and on Sundays they would go out to Morton street, taking with them their families and friends, and show great delight in seeing the growth of the crops and in exhibiting their 'farms.' We hope that it

may be the means of inducing many of the unemployed to seek work in the country.

"Each cultivator had from forty to fifty bushels of potatoes, besides other vegetables, as the result of his labors. The potatoes that they did not need for their own use, they were able to sell at from fifty to eighty-five cents per bushel. In some cases they exchanged their potatoes with their grocers for flour and other necessities. The potatoes were of fine quality and size, and brought the highest prices in the market."

Liquor Traffic in South Carolina.—The future of the South Carolina Dispensary system is still dubious. The hostility of the conservatives toward it is well known. And when, in May, 1895, an injunction was granted by the United States District Court restraining the State Board of Control from interfering with the importation of liquor from other states for private use, the near end of the Dispensary régime was freely predicted. The financial feature of the scheme had been relied upon to win it friends, and hence the belief prevailed that the loss in receipts, sure to result from the removal of all restrictions on the purchase of liquor not intended for sale, would doom it as a revenue measure. That the efficiency of the system has been impaired, since both the seller and consumer are no longer cut off from the sources of supply, is unquestionable.

However, the final word on the constitutionality of the absolute monopoly of the State is yet to be spoken. The right of a citizen to import liquor, the product of other States, for home use, will be tested by the United States Supreme Court during the winter. Whatever the decision of this tribunal, and the ultimate fate of the Dispensary the common saloon is forever banished from South Carolina. The late Constitutional Convention of the State incorporated an article on intoxicating liquors, which leaves it optional with the Legislature to continue the Dispensary system, or to pass a prohibitory law, or to grant licenses for the sale of intoxicants in packages, not to be consumed on the premises. Drumselling over a counter can not be legalized. This departure from the ordinary methods of liquor legislation must be considered as a direct result of the Dispensary experiment. The possibility of doing away with the bar traffic, and still not attempt absolute prohibition, has been demonstrated. Even the opponents of the system admit that this has proved a great social gain, which has by no means been entirely offset by the growth of illicit selling.

The new constitution gives the State's share of the profits from the liquor monopoly to the public schools, which must be regarded as a further bid for popular favor.

Temperance Question in the United States.—Mr. Josiah Strong, of New York, has been largely instrumental in initiating in the temperance cause a forward movement of no mean proportions and one that is to be carried out in a liberal and scientific spirit. Heretofore many sympathetic workers in the cause of social reform have hesitated to advocate compulsory instruction on the effects of alcohol and narcotics in the public schools because the teachers are so poorly prepared for this work, if it is to be done in a fair and scientific spirit, and so many of the text-books that are available are of doubtful accuracy in all respects. Such instruction, if it is to become general and really helpful, must be thorough and impartial and not be used as a means of disseminating a creed or dogmatic conclusions however desirable in their results. If any other attitude than this be assumed by our educators, an entering wedge for evil and not for good will have been placed in our educational system.

A large part of the world's progress in the twentieth century will no doubt be in the art of living. Much of the world's misery has been due to ignorance of the laws of life, individual and social.

In recognition of the need of popular instruction touching the laws of health, nearly all the States in the Union together with the general government have enacted laws requiring that instruction be given in the public schools in physiology and hygiene with special reference to the effects of alcohol and other narcotics on the human system.

Not long since, there was a petition presented to the trustees of the American University at Washington, D. C., signed by many representative American citizens of all parts of the land.

This petition asked that there might be created a department of the American University for such original investigation, study and instruction as would furnish to the country the needed teachers of teachers in the new and almost universally mandatory branch of public school instruction above referred to.

The Board of Trustees of the American University complied with this request on certain conditions, and appointed a committee, viz.: Bishop John F. Hurst, LL.D., Rev. Charles H. Payne, LL.D., and Vice-Chancellor Samuel L. Beiler, Ph.D., to meet the Board of Counsel of the Temperance Educational Association to arrange all details.

This meeting has just taken place in New York. There were present the above named committee, together with the following representatives of the Board of Counsel of the Temperance Educational Association, viz.: Mrs. Mary H. Hunt, A. H. Plumb, D. D., Daniel Dorchester, D. D., Jesse B. Thomas, D. D., and Mr. William E. Sheldon, all of Boston; I. N. Quimby, M. D., of Jersey City; L. D. Mason, M. D., of

Brooklyn; and Rev. Drs. W. C. Roberts and Josiah Strong, both of New York.

It was agreed that, upon the payment to the treasurer of the American University of the sum of \$250,000, or such lesser sum as should be deemed by the Board of Trustees sufficient for the beginning of the work of said school, there should be inaugurated a department of the University, to be called "The College of Scientific Temperance," which shall be a college of investigation and instruction in physiology, hygiene and pathology, with special reference to the nature of alcohol and kindred substances, together with their effects upon mankind, and including the following studies as they are related to the purpose of this college, viz.: toxicology, chemistry, biology, psychology, ethics, criminology, law, political economy, reformatory measures and pedagogy, with such other studies as may be found necessary.

This movement is neither partisan nor sectarian. There are many religious denominations represented on the Board of Counsel. The College of Scientific Temperance is not founded as a propaganda but as a scientific school whose sole object is to find and inculcate whatever may prove to be the truth touching the subjects of investigation. The College agrees to publish from time to time, for the benefit of public school instructors and of the general public, the results of the scientific investigations of its faculty and students.

College Settlement Work.—The scope and possibilities of this work have nowhere been more clearly brought to light than in the bibliography compiled by Miss M. Katharine Jones, and recently issued by the College Settlements Association, together with their sixth annual report.* The facts speak for themselves. There are seventy-six houses catalogued in the bibliography as representing social work under the general settlement idea. The first edition of this bibliography, printed in the winter of 1893-94, contained but twenty-five. The settlement idea, briefly speaking, is residence by earnest and cultured men and women among the people of the lower classes, for the purpose of neighborly contact, mutual help and understanding, and the gradual leavening of the slum districts by kindness, example, wise teaching, and high ideals, until each lapsed section is

*"Bibliography of College, Social and University Settlements." Compiled by M. KATHARINE JONES, of the College Settlements Association. Allied Printing Trades Council, Philadelphia.

"Sixth Annual Report of the College Settlements Association," Incorporated A. D. 1894. From September 1, 1894, to September 1, 1895. Philadelphia: Dunlap Printing Company.

"The Fourth Annual Report of the St. Mary Street College Settlement of Philadelphia." Continuing the work of the St. Mary Street Library. October 1, 1894, to October 1, 1895. 617 Carver street, Philadelphia.

reclaimed to thrift, cleanliness, order, industry, good citizenship, and an upright way of life.

In this bibliography we see, however, how greatly modified this primary idea has been both by external conditions, and by the varying aims, training and spirit of the representative workers. The settlements themselves have been established not only in the crowded districts of great cities, such as New York, Boston, London, Philadelphia, Chicago, and Kyoto in Japan—they have also been planted in other surroundings, as has been the picturesque Log Cabin Settlement of the mountains of North Carolina.

A different stamp is upon each settlement. There is a wide divergence of methods, and of final aims. One settlement appears to be marked chiefly by the intellectual spirit, another by the ethical, another by medical association, another by the religious aspect,—while of one it is stated plainly: "It is non-sectarian, but avowedly Christian, and openly co-operative with the churches."

All settlements should not be alike. In the nature of things, they cannot be. Each settlement is a unique influence, and a unique power. Each stands for its own independent idea. None should adhere to a narrow or sectarian point of view; all should aim to be leaders in large and liberal social thought.

City Missions are tending more and more to adopt settlement methods in distinctively religious work. By this combination they hope to accomplish the broadest and deepest work of social regeneration. They say that moral suasion alone cannot regenerate a community. Lovely and unselfish lives of cultured residents are not in themselves enough. *Æsthetic* ideals, schools, kindergartens, garbage inspection, soup kitchens, swimming-pools, clubs, and industrial and civic classes are not always effective. The bodies of the poor may be washed, their tenements may be painted and repaired, their courts and alleys cleaned, their children combed and taught, their tastes elevated, their votes turned toward honesty, and their men and women guided toward a better family life,—but all falls short of the desired result and lacks permanency, unless there are deeper forces at work.

Doubtless the religious motive will always be in some form or other the only effectual one in sustaining settlement efforts of the best kind. There remains special work for those settlements that restrain the outward expression of the religious motive which, others making religious work, however non-sectarian, prominent in their efforts, can never do. There is work for all kinds of settlements and no one type can perform adequately the complete settlement function in the complex society of the average slum district.

Since the publication of Miss Jones' bibliography we have received notice of the establishment of two temperance settlements, one in Boston, started by the Massachusetts Y's, and the other in Chicago.

Christian Missions and Social Progress.—This is the title of a course of six lectures that have been prepared by the Rev. Dr. James S. Dennis and recently delivered before the students of Princeton Theological Seminary. Dr. Dennis has made a sociological study of foreign missions. The titles of the separate lectures are as follows, and speak in a measure for themselves :

1. The Sociological Scope of Christian Missions.
2. Social Evils of the Non-Christian World.
3. Ineffectual Remedies and the Causes of Their Failure.
4. Christianity, the Social Hope of the Nations.
5. The Dawn of a Sociological Era in Missions.
6. The Contribution of Christian Missions to Social Progress.

Dr. Dennis has issued an outlined syllabus of his course, which will be repeated, by invitation, later in the year at the Auburn Theological Seminary, Auburn, N. Y.; at the Lane Theological Seminary, Cincinnati, Ohio, and at the Western Theological Seminary, Allegheny, Pa.

It is needless to say that such a study as Dr. Dennis has undertaken of Christian missions, from the sociological point of view, is a fruitful field for inquiry. Altogether too little attention has been given to this aspect of practical missionary work, and we believe there is no better method of meeting the hostile criticisms to which missionary enterprises have been subject of late by many travelers in foreign countries, than to interest those who intend to take part in such missionary enterprises, or, at least to defend them, in this phase of the subject. Furthermore, a thorough study of the social effects of Christian teachings in the midst of hostile or semi-hostile civilizations, will go far to bring about the best possible development of Christian missions, and to remedy existing evils so far as they may be well founded.

Dr. Dennis would have added greatly to the usefulness of his syllabus if he had embodied in it references to the literature of his subject. He says in an introductory note that "An unexpected volume of data was discovered through the kindness and courtesy of missionaries, and this special and hitherto somewhat neglected aspect of the subject was found to shed a new lustre over the whole field of mission effort." In so far as his data are available in printed form, Dr. Dennis would have conferred a service on other students of this subject by giving them bibliographical references. In this connection it may be interesting to call attention to an article by Rev. S. F. Moore, of Seoul, Korea, published in the *Assembly Herald*, in the Department of Foreign Missions, edited by Mr. Robert E. Speer, which

contains information as to the social condition of butchers, who are a despised class in Korea and hitherto have not been permitted to wear the ordinary civilian hat and "mangen" worn by all other classes, nor were they considered to be on the same footing with other workingmen. Through the conversion to Christianity and the earnest efforts of one of the converts, Mr. Pack, and some of his fellow butchers, together with the support of the missionaries, a movement was set on foot to get for them recognition on a plane equal to that of other workingmen, and that protection from the government and society that would prevent the higher class of people from beating them and taking away their goods. As the result of efficient effort, the movement was successful, and the butchers, who for the past five hundred years have been treated with contempt by all classes as the very off-scouring of the earth, have been notified by posters, stamped with the government seal, that henceforth they shall be allowed to wear the ordinary civilian hat and "mangen," and they are now rejoicing in a new measure of freedom.